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## PETER OR CEPHAS IN PAULINE USAGE

In the writings of Paul, as we have them, Peter is mentioned ten times, but only in I Corinthians and Galatians. This table gives the passages and shows the variation between the Authorized Version of the Textus Receptus, the Rheims version of the Latin Vulgate, and the Revised Version, following texts based on the best ancient manuscripts.

		Lach. Tisch. Tr. Westcott & Hort	Vulgate	Textus Receptus
	I Cor.			
1.....	1:12	Cephas	Cephas	Cephas
2.....	3:22	Cephas	Cephas	Cephas
3.....	9: 5	Cephas	Cephas	Cephas
4.....	15: 5	Cephas	Cephas	Cephas
	Gal.			
5.....	1:18	Cephas	Peter	Peter
6.....	2: 7	Peter	Peter	Peter
7.....	2: 8	Peter	Peter	Peter
8.....	2: 9	Cephas	Cephas	Cephas
9.....	2:11	Cephas	Cephas	Peter
10.....	2:14	Cephas	Cephas	Peter

Note that in passages 1, 2, 3, 4, and 8 Cephas occurs without variation. In 6 and 7 Peter occurs without variation. In 5, 9, and 10 there is variation, Cephas being undoubtedly the original reading: in 5 both V. and T. R. have Peter, while in 9 and 10 V. follows the better reading, and T. R. only reads Peter.

The tendency to vary from Cephas to Peter is to be explained, we presume, by the much greater familiarity of the name "Peter," as evidenced by its constant use in the gospels and other early Christian writings; and the variation may be due either to design or to carelessness in copying—probably the latter, as otherwise the variation would have been more uniform.

Having determined the authoritative readings, it appears that it was Paul's habit to think of Peter as Cephas, and the question arises why he should have written Peter instead of Cephas in Gal. 2:7, 8. It is noticed that these two Peter passages are in close conjunction, sandwiched in between Cephas passages, and that the thought here is plainly parenthetical, though fairly pertinent to the line of argument. It does not appear that there is any peculiar appropriateness in the use of the name "Peter" in the connection. Two questions are therefore suggested: Is there, in the places numbered 6 and 7 above, a corruption of the original text; or, is there here an interpolation? Whichever we have, corruption or interpolation, it occurred in a copy early enough to be the lineal ancestor of *every*

text that has come down to us. The tendency to corrupt Cephas into Peter in other places favors the supposition that here also we have corruption of the text, though the other instances would be considerably later in time. On the other hand, the plainly parenthetical nature of the passage considered favors the supposition that it may not be an integral part of the text. Its omission would not cripple the argument; yet it is such an explanatory thought as might occur to any early reader to be desirable.

We conclude that the part of the quotation below inclosed in parentheses is probably a very early interpolation into the text:

They, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision (even as Peter with the gospel of the circumcision, for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go unto the gentiles, as they unto the circumcision.

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